

Lawful Prejudices against
an Incorporating
UNION
with *England*;

O R,

Some modest **CONSIDERATIONS**

O N

The influence of this **UNION**, and the
Danger flowing from it to the
Church of **SCOTLAND**.

Ezra ch. 9. v. 13, 14. And after all this is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such a deliverance as this: Should we again break thy commandments, and join in affinity with the people of these abominations? wilt thou not be angry with us till thou hast consumed us, so that there should be no remnant nor escaping?

Malah. ch. 8. v. 12. Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

EDINBURGH, printed in the year 1707.

Against the interest of the

the Incorporation

NOTION

of the

of

CONSTITUTIONS

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It is the duty of every citizen to be acquainted with the principles of the Constitution, and the rights and liberties of the subject. This is the first and most important step towards the attainment of that knowledge which is necessary to the preservation of the rights and liberties of the subject.

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Printed in the Year 1753.

Lawful Prejudices against an Incorporating UNION with England, &c.

AN Incorporating Union with the Nation of England, is in hazard of running *Ishmael's* Fate, to have its hand against every Man, and every Mans hand against it; persons of every Denomination, and societies of all kinds, do speak, argue and address against it. The Reverend Commission of the General Assembly in their Petition to the Honourable Parliament, represent their Fears; The general Meeting of the Royal Burrows, declare in their Address to the Parl. their Dissent, and on all sides rise up Addressers and Applications from Shires and Burghs, Presbyteries and Paroches, trumpeting forth their Aversion to it, so that the general Grain and Grief of the Nation seems to be against it. I wish the Parliament would lend an Ear to the universal cry of Scotland, and tho' they have already established the Foundation, and made a considerable progress in raising the Superstructure, they may be very deliberat in putting on the Cap-stone, and in time consider what belongeth to this Nations Happiness, Safety and Peace; for there are certain periods of Time, some lucky auspicious and favourable junctures, which if we lay hold on, we are made for ever, if once past and neglected, all cautions prove inefficual, and all Remedies desperat: our understandings are apt to be hurried on by the first heats, which, if not restrained in time, do not give us leave to look back till it is too late, and the shutting of the Gulph forbids all Retreat. My Business (in which I shall confine my self) is to shew the falshood and danger of the Union completely taken, to lay open

and make a fair Representation of the ill circumstances 'tis likely to bring us under : which I shall do in these following Articles

1. *An Incorporating Union with England is a Breach of our National Engagements* . First (as the Commission of the Church, has declar'd in the 6th Article of their Address) 'tis evident that in case this proposed Treaty of Union shall be concluded, this Nation will be subjected in its civil interests, to a *British Parliament*, wherein Prelates are to be constituent Members and Legislators; and 'tis contrary to our *Covenants*, that any Church Man should bear civil Offices, or have power in the *Common-Wealth*.

But some will say, That the *National Covenant* that condemneth Church mens bearing civil Offices, is only to be understood with respect to *Scotland*, which is all the Composers or Subscribers of the Covenant could have in view.

I ans. Tho' the N. G. were renewed on a particular occasion, and with a particular View ; yet the thing asserted and sworn, is a general Thesis, and our known Principle, *That no Church-man should possess a place of civil power* : Now this Principle can't without a gross inconsistency with our selves be so understood, as we thought it unlawful in *Scotland*, but lawful in *Britain* for Church men to enjoy such places : for the known Reasons of the principle take place elsewhere, yea obtain almost every where, as well as in *Scotland*: others perhaps think, that this Nation can't be involved in perjury, in regard, *we make not the constitution*, where Prelates are made constant Members of *Parliament*, But find it with them with whom we unite. But to take off this, Let it be considered, That the *Scots Parliament* must consent to confirm and establish that medly *frame, model, and Plan*, by agreeing to what methods the *English Parl.* shall propose, for fixing and continuing the same, they must join themselves and embody with its Aid will not this Nation be brought many ways to approve the constitution, by their subjection unto, taking Laws from, and repeated Application to their *Br. Parl.* I cannot

Indignation, reflect on the Prelates call

ling themselves the *Apostles Successors*: And because they pretend to this, I must give them a taste of my Poetry,

*They strut in Silks, on Purple tread,
Yet their Ancestours scarce had Bread,
They sit in Parliament, at Council-Boord,
And hire poor Rogues to serve the Lord.
This base Partition from Justice-Line far swerves,
To make some Princes, many thousand starves,
To take 8 thousand yearly, the dumb dog's willing,
And throw's unto the Curate fifty shilling.*

2^{dy}, The Union in its complex frame, is a manifold Breach of the *Solemn League*. 1. In the first Article, we swear to contribute our Endeavours to reform England in Worship and Government, but by the Union both they and we lay an eternal Embargo upon all such Endeavours: for by this new compact, we put our selves for ever out of all capacity to give them any help or assistance in that Affair. 2. In the 2^d Article we abjure *Prelacy*, and by the Union we establish it upon the surest humane Foundations Men can devise. 3. In that same Article, we forswear Schism, which a legal *Toleration* (the necessary consequence of the Union) will fix among us: I can't now stay to prove that the Separation of *Engl. Dissenters* is no Schism, and that of our Dissenters is for the Doctrine of our Confession of Faith, which we closely cleave to in all our Sermons, is the same profess'd by all Protestant Churches.

And our Worship is what the *Prelatists* themselves did, till of late, always practise, and they can't say there is any thing superstitious or corrupt in our Worship, which they can't consent with. But the reverse of all this is in the *Eng. Ch.* for they preach, write and argue against the Principles of their own Confession. And the *Engl. Worship* is corrupted with Theatrical Pomp, humane inventions and superstitious Ceremonies. 4. In the 4th Art. We swear to oppose all Malignants and Hinderers of the Reformation of Religion. Now by the Union, *Prelats*, who are Malignants, Haters and Enemies to a further Reformation, are fast rivetted in places of Trust and Power. These

Men are kept in the highest Posts of Dignity and Power, who have no regard to the Oath of God, that binds these Nations, Men who think not themselves obliged by the Covenant. But on the contrary, would fain bury all Remembrance thereof. For setting this whole matter in its true Light, We own, that we are not obliged to Reform *England* without their concurrence, or against their Will, or to constrain them to fulfill the ends of the Solemn League; yet it can't be said, that we should do any thing, far less enter into such a Transaction with them, as will for ever preclude both them and us from performing the Design thereof. I persuade my self this politick will not answer some folks Expectation.

2^{dly} *Scots Presbytery* wants that security it ought to have when we are uniting with *England*. I shall not determine which is the best security, That proposed by the act of Security for this Church, or what we have had by the claim of Right and acts of Parliament in our favours since the Revolution; Nor am I talking of a security Exempted from the Common fate of all things under the Sun, a security not obnoxious to vicissitudes and Changes. But what, I Wish is, that when we are uniting with a nation who fences the Government of their Church (a government Antipodes to ours) from all dangerous attacks, that we, I say, should show our selves no less jealous, for our Model that we think and judge to be the ordinance and appointment of Christ: take but one of many hundred instances of their Zeal for Mother Church, "A True Born son in a Letter to a dissenter, against Toleration" says, Those who expect Modern Miracles have more right, or at least more excuse than we, to neglect all secular Cautions. But for us it is as justifiable to have no Religion, as willfully to throw away the humane manner of preserving it: This leads me to touch at three things. 1st That we are in danger by the Union, 2 What provision the S. Parliament has made for our security, 3 What more may be proposed. As to the 1st Let us take a View 1 of the Church of *Englands* Sentiments concerning us, 2^{ly} of their Inclinations towards us. 3^{dly} of what treatment we may expect from a *British* Parliament. 4 consider the Character of many of the *English* dissenters, 1st.

Let

Let us enquire into the Charitable Sentiments, of the most of the English Clergy concerning us. 'Tis plain they look on the Presbyters of *Scotland*, to be no Ministers, because they want prelatick Ordination, hence they Re-ordain all such, And this they do not merely because re-ordination by an English prelate is by Law made necessarie to give a right to a legal benefice, but the validity of Presbyterian Ordination is questioned, for they do not Re-ordain a Popish Priest to give him a Title to a Living: and that Because he had the Ordination of a Popish prelate, and further when the Runnagado is on his knees, (who by taking New ordination flings dirt on most of the Protestant Churches and doth in the Consequence deny them to be Churches,) the Prelat asks one, who is standing by, in the fashion of a Sponsor, Is this man Ordain'd? to whom he answers, no: Then says the Prelate, I ordain him. And Mr. *James Sharp* with his Brother *Lighthouse*, who we know were to have no livings in *England*, were Re-ordained Presbyters before they were Consecrated Bishops.

2 For their good Inclinations, I shall produce one for all (for they are unnumbered that might be brought: A Bill (without doubt procured by the English Clergys influence) was lately sent from *England* to the Parliament of *Ireland* and which passed there, Intituled *an act to prevent the growth of Popery*, where, among the Clauses for security of the protestants, and Weakening the power of popery, a clause is put in, to oblige all the protestant dissenters in *Ireland* that have any place, office or power, to Conform to the Church of *Ireland*, and receive the Sacrament after the usage thereof: Strange! that after all their faithful service in the siege of *London-derry*, at *Inniskilling* and other places, their reward should be to be declared incapable of any trust or place in the Government. In the Province of *Ulster*, where two thirds are dissenters, who have been very dutifull and Serviceable to Her Majesty, they have by this act, turn'd out most of the justices of the peace, and have filld up their places with Clergymen. This treatment given protestant dissenters in *Ulster* is the more astonishing, when we consider their constant and univale loyalty in time of the Civil Wars between K. Ch. 1st and his parliament, for which K. Ch. the 2^d. at his Restoration made them

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them a grant of 800 *lib. Sterling per annum*, for the support of
dissenting Ministers in that province, and which was augmented
by the Bounty of the late King *William* and *Q. Mary* of Blessed
Memory to 1200 *l.* And Continued, by our present gracious
Sovereign Queen *A N N*, for some time.

3 As to a British Parliament, I know there are in it many noble
Members, true Patriots, and who stand on the Revolution foot:
But we cannot call them dissenters; of those there are very few
in the house of Commons, and few or none in the house of Peers,
since my Lord *Whartons* death: Now 'tis hard to keep firm
without a Principle, When interest shall become the Lure to
draw aside: But in the last place, let us turn to the Presbyterian
dissenters, of whom some give this Character, that they all or
most of them declare for a moderate Episcopacy and Baxterian
Doctrine: what I know of them doth Confirm this, for not only
at *Breda*, the Presbyterian Ministers own'd too much to King
Charles, But after his Restauration (as *Calamy* in his defense of
the Life of *Baxter* writes) the Presbyterian Ministers offered
to the King to conform unto Episcopacy, so that they would
Reforme the service-Book: and were not their Great toping
men their Leaders, *Richard Baxter*, Mr. *How* and Dr. *Bates* for
the lawfulness of Episcopacy? now, an act of Comprehension
thrown in among such, would deprive us of the help and assis-
tance, we could hope for from that quarter: from all which 'tis
evident, We have not many firm friends in *England*, we can re-
ly on, and that we may come to be in Great danger by the Bri-
tish Constitution. I love not to entertain unreasonable and
ill founded Jealousies, yet the view of *Englands* former treat-
ment of us, makes it very suspicious that these our new friends do
not make the intended union so much their choice as their refuge: to
come quick from one extreame to another, is such an unnatural
Motion, that we ought to be upon our Guard, seldom do favours like
Jonas's Gourd spring up in a Night. We can't trust the Presby-
terian Dissenters, who deserve better to be call'd *Episcopal* than
Presbyterian; for they declare for the lawfulness of Episcopacy,
and subscribe generally the 37th Article, "asserting the Ecclesia-
stical Supremacy of the civil Magistrat. When *K. 7*: the 7th gave

an Indulgence for *Engl.* some say that the Dissenters did so far countenance and favour the dispensing power by the tenour of their Addresses that instead of silently receiving the benefit of the *Indulgence*, they set up for Advocats to support it, and look'd like Counsel hired by the mighty and high-towering Prerogative against Law, & that to rescue themselves from the severity of *one Law*, gave a blow to all Laws, by which Religion and Liberty are to be protected.

We come now to take a View of what provision our *Parliament* has made for our Security: In the *Act* for Security of the Church, our Church Government is made Fundamental, and unalterable in the new united constitution: But in all contracts Treaties or Leagues, private or publick, the Obligation arising from any of the Clauses and Articles contained in the said Treaties, can be dissolved by the consent of the Contractors, Consequently the *Brit. Parl.* with the consent of *Scotland* may overturn our Church constitution, when they shall think it convenient; And it may be pretended, that this Consent may be several ways obtain'd: particularly, when the Consent of the Lords, together with the Representatives of Shires and Burghs lawfully called to assemble, and to deliberate upon the Affair, is obtain'd: for these being the Representatives of *Scotland*, their consent may be reputed the consent of the whole Nation, especially, if we consider, that these are the Party contracting with *England*: Another case may be reckon'd the *Nations Consent* to an alteration, when Addresses and Petitions (however *vis & modis* procured) from the Shires and Burghs of this Kingdom come to the *Br. Parl.* desiring an alteration of the Ch: Government; which may be interpreted, A *National Consent*: In those and other cases, our Government seems not well secur'd, by the *Act* of Security, especially if we add what Lawyers say, that contracts, even where an Oath is interposed, do not oblige when the Party contracting passeth from his Right, because *juramentum intendit, non extendit vim obligationis*. But

3dly, Let us look about for some other additional Security. The *Trimmer* (whom I judge to be a person both honest and learned) proposeth this Overture, that no alteration or innovation in

'our constitution shall be moved in the Parl. of Great Britain, without the previous consent of the Gen. Ass. of this Church, & of a Meeting of Estates in this Kingdom lawfully call'd for that effect: Thus far the Author: It was the exercise of absolute & illegal power in Ch. the I. When without consent of the Ch. he made an innovation of the Scots Worship, with which irregular Procedure the E. of Clarendon finds fault in his Hist. And his Son Ch. the 2d overturn'd our Ch. Government, without ever consulting the Church, which otherwise he had never been able to do.

There is this likewise may be offered for our further Security, That all the Members of the first British Parl. at their first Meeting, and all Members of ensuing Parliaments for ever hereafter, may at their first sitting down, swear, that they shall not Move nor Vote in Parl. for the alteration of Scots Presbytry, tho' I know it will be objected, that with the same Breath they must give reciprocal Security to the Ch. of England. But we have somewhat further to seek from our own Parl. That we may have a Court with whom the Church may correspond, and to whom they may apply for Redress of Grievances. We desire likewise, we may be set on an equal Foot with Engl. with respect to a Sacramental Test. and that we may have a Commission for planning of Churches and valuation of Tithes.

The third general Head I offer, is, Tho' Presbyterian Government were secured against a Subversion, yet Presbyterian Ministers will not be in safety. For 1. The Oath of Abjuration will not go down with them; And if there be not some Provision against Ministers taking the said Oath *actum est de iis*: I see no necessity for making an Oath that was calculat for the Engl. Nation to become the Standart and Test for Scotland: I pray God may determine the Honourable Par. to see to this. 2. 'Tis likely that after the Union shall be concluded, an Oath will be imposed, whereby we declare our owning the Authority of the British Par. which will be a hardship on such as have no light in the Affair. 3. Tho' by the Act of Security we are exempted from all Oaths that are inconsistent with our Principles, yet the B. P. will ever sustain themselves Judges of the inconsistency. 4. Many Snarers will be daily strew'd in our way, tho' perhaps without any design.

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sign to ruine us: How shall Ministers read Acts of the B. C. or Council, where *Prelates* Spiritual Lordship is own'd and approved? How can we with any safety on solemn occasions freely reprove and lament the Corruptions and Perjury both here and in *South-Britain*? The Snare which to me is likely to be the first that will be laid in our way, is an appointment of *Parl.* for a National Thanksgiving for the happy conclusion of the *Union*, this will gravel many Consciences, who have address'd against the same.

We are to have no Privy council in the North part of *Britain*; this in the Treaty was refused to our Commissioners: But we may be left to the Discretion and Mercy of an ill principled Justice of Peace, or at the Devotion of I do not know what court: Now if with a Privy council, Ministers are in very bad circumstances: What are we to look for, when we shall have none at all?

My fourth general Proposition is, *A legal Toleration in Scotland will be very prejudicial to this Church and Nation*. Every thinking Man knows that such a Toleration will certainly follow on the *Union*, and 'tis as certain, that it will bring along with it very mischievous Effects; and have a malign influence on all the Branches of our Reformation. 1. A great and general corruption of Doctrine will follow it close at the Heels: the Toleration will open the Sluce, and let in a Deluge of Errours and Heresy (tho' these we abjure in the 2d Article of the S. L.) the *Gen. Assan.* 1647 in their Declaration to their Brethren of *Eng.* bespeaks them thus: 'We are very sensible of the great and imminent Dangers into which this common Cause of Religion is now brought by the growing & spreading of most dangerous Errours in *England*, namely (beside many others) *Socinianism*, *Arminianism*, *Anabaptism*, &c. and that which is called (by abuse of the Word) *Liberty of Conscience*, being indeed *Liberty of Error*, *Scandal*, *Schism*, *Heresies*. dishonouring God, opposing the Truth, hindering Reformation & seducing others. Thus far they. These are some lines of *Engl.* Picture, drawn 60 years ago, & we all know the matter is but ill amended now a days, by the Addition of *Deism* and *Atheism*, and other gross Principles: Let us suppose

that dissenters here, especially the Prelatists shall be brought to
 sight Our Confession of Faith, Before they can lay claim to
 the benefit of the Toleration, yet the Corruption we fear will
 not be avoided; for, 1st The Church of England signes the 39
 Articles (as the B. of Sarum acknowledgeth) as *Symbolum fidei* and
 not merely *vinculum pacis*, and yet Preach, Write, argue, against
 those Articles: do they not advance Heresies and Blasphemies
 without any check or control from within or without? Let any who
 would satisfy himself in the matter, be pleased to read several
 pieces of Dr. Sherlock Dean of St. Pauls, Parkers Works:
 B. of Sarums exposition of the 39 Articles, yea their own
 Brethren have oppos'd their gross corruptions in doctrine against
 their own subscription: consult Edwards preacher: now what
 security can we have of these our Prelatick dissenters who are of
 the same mould, with the English? can any thing bind them? 2.
 If the General Assembly be not allowed judges of what doctrine
 is preached, by the tolerated sects; an inundation of error will
 be unavoidable, especially, if we take along this one considerati-
 on, that with a very little knowledge of Polemicks, one may preach
 hundreds of errors, which yet carry no evident contradiction to our
 confession of faith, which was never designed for a confutation of
 all errors, but to be a standard of Essential Articles of Faith and
 of such as ly nearest to them: Divines find 300 Errors in Po-
 pery, 70 among the Anabaptists 120 among Socinians, 90 among
 Lutherans, 60 in Armibianism; besides the many errors of Qua-
 kers, Libertines, Deists &c. now no Man can think that our Con-
 fession can (even *per remotam Consequentiam*) oppose all these:
 but to Return to what I said, if a Gen. Ass. be not allowed
 to Cite before them & censure corrupt teachers, this nation shall
 be quickly poysoned with damnable and damning doctrines: and
 we have Reason to think that the tolerated will not be subjec-
 ted to the Gen. Ass. as judges of what doctrine they preach, for
 in a late printed Act for Toleration, (which did not at that
 time pass in Parliament) it is provided that in Case any preach-
 ers in their meeting houses shall preach any seditious doctrine
 tending to disloyalty, to Her Majesties Person or authority, they
 shall be punished by the Privy Council: In that act, none are
 forbid

forbid or hindred to preach Errors or any thing contrary to the Protestant Doctrine, the preachers are only charged to preach no disloyal principles; and they are not accountable to any judicature Civil or Ecclesiastick, for any other bad doctrine they shall propagate: there will be no Privy Council to call them to an account, and tho' there were, they are not allways very Competent judges of What is truth or error.

2. The Toleration will Corrupt the publick worship in this land. I could prove, had I time, that the English Worship will be set up, to condescend to the Curates scrupulous consciences, *that Worship which in the 2d Article of the S. L. we abjure as Superstition.* The English Liturgy is taken wholly out of the Mass Book and other Popish pieces: every part of the Liturgy in the very Letter as well as sense, is brought out of these pieces, Namely the *Breviary*, out of which the Common Prayers are taken, the *Ritual*, out of which the administration of the sacrament, Burial, Matrimony, Visitation of the sick are taken: The *Mass-Book*, out of which the Consecration of the Lords Supper, Collects, Epistles, and Gospels, are taken: As for the book of Ordination of Arch-bishops, Bishops, and Ministers, *that is taken from the Roman Pontifical.* As to the *matter* of the Liturgy, part thereof is false, another part is ridiculously frivolous, and some part hath some tincture of Blasphemy: What a Worship shall we have? To Baptism must be added the Aerial sign of the Cross, which is made a visible sign of the child's dedication to Christ and of his engagement to suffer when called, for the profession of the Christian Religion: this is indeed to make a New Sacrament: We shall have altars, and Blind lights and bowing to the Altar; a devotion once recommended by their canons, which tho' afterwards Repealed by Act of Parliament, yet is with a great zeal still practis'd by all the Leading-Churchmen, all the *Fathers of the church*, & all that stand candidates for any chief preferment. To put on the cap-stone, their superstition Reacheth to the other World; for in their Prayer at the burial of the dead, they pray for the dead, desire of God that with their Brother departed in the true Faith of Gods Holy name, they may have perfect consummation and Bless both in soul and Body: now all

all this Popish trash; We may reckon, will be set up among us: I need not lose time, by letting see how the Toleration will prove destructive to our discipline, and how by the breaking that Divine fence, such a door will be opened to all manner of Wickedness as shall almost authorise the grossest of immoralities: *jusque datum sceleri*. Some will be ready to say that the Prelatists will not come up to the terms of a Toleration, But they who speak so do not sufficiently consider, what that party and persons of that kidney will do, to serve a turn.

The Last Article I advance is, *The continuing the Sacramental Test in England, especially after the concluding of the Union is a complex impiety, a manifold evil*: This will quickly appear. By the Sacramental Test, I understand, that no man can be in any place of trust, Civil or Military, nor have any access to Benefices from the Crown, before that he Receive the Lords Supper, after the manner of the Church of England, that is kneeling, and till he bring a testificat that he has done so, from him who gave him the sacrament, and for caution against collusion with the English Dr. whom they doubt may be brib'd, there must two persons come along with the Conforming Tester and depone, they did see him *thus Communicate*. 'tis not very amazing to consider with what Rampant zeal they appear for this practice, when we know that, But for this Rail, they fear their Dragon would fall. The worthy Reformers in England, Bp. Hooper, Coverdale, John Fox, Jo. Rogers, and Peter Martyr made a V gorous appearance, for an absolut and through Reformation from kneeling, &c. conform to the Model that Calvin had given of it, and such of the English Reformers as oppos'd this, were equally Convinc'd of the evil of the Ceremonies, particularly of kneeling before the Elements, only they thought fit for some time to continue this, with several others to keep the Papists in, or train them back to their communion, they thought Rome could not all fall in one day. But can any Reason now be given for perpetuating this Kneeling at the Table, which is a Popish modern posture, not of 500 years standing, a gesture, which tho' the Belief of the Corporal presence of Christ in the Sacrament brought into the Church, yet is of a later edition than

than that, the daughter is not so ancient as the Mother: Why then shall men cast about, and turn all stones, shake the Pillars, disturb the Peace of a Nation, deprive men of their natural Right, for a Romish Brat, and tripeket? a Rite that wants both Scripture, and their own darling Antiquity to support it, a practice without Scripture Example and Precept? What unexampled impiety is it to drive & compell Dogs, grots ignorants and Atheists, and persons branded with all immoralities, to profane the most holy and august of all Gods ordinances. 2: What barefac'd partiality, to allow Socinians, Deists and Atheists to possess places of Trust and Power, because they having no Conscience do qualify themselves? and debar thousands of honest Protestants & faithful loyal Subjects only for a little tenderness: Is it not malignant partiality to range together Papist and Dissenter as equally criminal? And what partiality will it be if our honourable *Parl.* do not as much consult the security of our constitution as the *English* do theirs?

I mean not that we should have a *Sacramental Test*, which indeed is a horrid perverting of the original Design of that *divine Institution*, and a giving that which is holy to Dogs: But 'tis expected our *Parl.* will provide against persons disaffected, & not known Friends to our Doctrine, Worship and Government, their having any place or power among us,

I am afraid that the *Eng. Sac: Test* shall draw away some, who now favour us, which will prove of dangerous consequence to this Church: In *France* the keeping Protestants from places of power, did almost as much prejudice to the Reform'd interest there, as all the civil Wars: I conclude all, with my hearty wish, that all who have any interest with Heaven, all who love the happiness of this Nation, the welfare of Church and State, may ply the Throne of Grace for Gods presence with this *Parliament*.

F I N I S.

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